

The LUTHERAN



JERUSALEM STREET

Recent photograph of "The Way of Sorrow" which Jesus walked
See JOURNEY TO JERUSALEM on Page 19

28, No. 28

APRIL 10, 1946

5 CENTS

When the World Interferes

THE ANCIENT ONE sat alone among his scrolls and instruments. Outside in the grand plaza a crowd gathered. The increased sound of their voices revealed their fear.

The reason for their trembling was clear to the ancient one. This was the night of sudden darkness which he had predicted.

A boy came softly into the gallery, his eyes reflecting the terror gripping the people. "The moon is turning black!" he blurted out. "What does it mean?"

"Sit down," said the old man softly. "What is taking place is not strange. It has happened before. It will happen again." He glanced at his charts. "The moon should be half-hidden by now. Soon it will be completely covered and then it will appear again. When it does, the people will return home, unaffected by what they have seen. But for you I want it to be a lesson."

The thrill of learning replaced the boy's fears, and he listened attentively.

"The stars and heavenly bodies have paths which they must follow through the skies," the old one explained. "Sometimes their paths cross. Tonight



our earth crossed between the sun and the moon.

"The moon has no light of itself," continued the sage. "It gives off only the light it reflects from the sun. During an eclipse there is no light from the moon because the earth has overshadowed it. He arose and walked toward the garden, the boy at his side.

"You and I are like the moon," he said gently. "We can reflect only that light which comes to us from on high. When the earth comes between us and that light, we no longer reflect its glory."

The boy nodded understandingly.

He walked with the old man out into the moonlit night.

CARL E. KOPPENHAVER

The
LUTHERAN

News Magazine of the United Lutheran Church in America

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Next Week: "25 COLLEGES ARE HIS CONGREGATION," by Marianne DeGraff

April 10, 1946

THE CHURCH . . . IN THE NEWS . . .

UNITED STATES

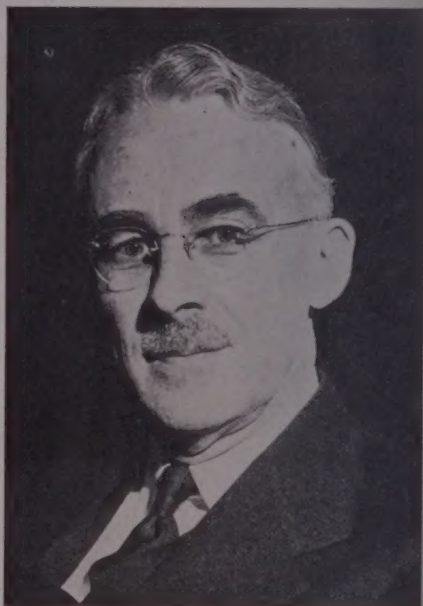
Ration food again!

A return to food rationing in the United States is asked by Dr. Samuel M. Cavert, general secretary of the Federal Council of Churches. Dr. Cavert arrived in America recently after six months in Europe.

"In several countries—Germany and Hungary and Austria, for example—the food situation will become worse during the next three months," he says. "Next winter may be even more terrible unless help comes from the outside. The lack of seed, fertilizer, and agricultural implements will result in the sowing of relatively small crops during the coming season."

Dr. Cavert says that to leave food-saving "wholly to unco-ordinated voluntary activities is merely toying with the problem. . . . I believe the American people would welcome the re-establishment of a strict program of rationing by our government in order to provide for a systematic sharing with the hungry millions of Europe and of other parts of the globe," he said. "Nothing would do more to give America a new position of moral leadership in the world."

"Starvation in Europe threatens to rob us of our victory," declares Dr. Reinhold Niebuhr. "The Scriptural injunction, 'If thine enemy hunger, feed him,' has become a maxim of practical statesmanship. . . . We must act before it is too late. An American nation, feasting on luxuries while millions are threatened with starvation, can make itself odious to the whole world."



Samuel M. Cavert

Missionaries appeal for rationing

The U. S. Government was urged "to take immediate steps to reinstitute such a rationing program as would assure the minimum supplies for our share of the quantities and kinds of food required overseas for the next year," it was proposed by the Foreign Missions Conference in session in Buck Hill Falls, Pa., on March 27-29.

"Among the drastic steps which we would support," said the Conference, are (1) reduction of supplies of wheat to the millers, (2) enforcement of a wheatless day weekly, (3) temporary reduction of normal wheat reserves, (4) further reduction of the use of grain for alcoholic beverages, (5) meas-

ures to reduce the feeding of grain to animals and poultry, and (6) utilizing present government stockpiles of food at various points in the Pacific area.

Missionary work in difficulty

Christian missionary work will be more difficult in the postwar period than at any time since the great expansion of mission effort early in the nineteenth century, Dr. E. K. Higdon told the Foreign Missions Conference.

Reasons for increased difficulty, he said, are the spiritual and mental deterioration resulting from the war among peoples in many mission areas and the heavy loss of life and property.

Dr. Higdon, executive secretary of the department of oriental missions of the United Christian Missionary Society, spoke particularly regarding the Philippine Islands which he has visited since the war. He said that 3,000,000 of 18,000,000 people in the islands were killed or wounded and that loss through destruction of buildings alone is estimated at a billion dollars.

"People have repealed their moral codes," he said. "They broke all the commandments in their efforts to resist the occupation, learning to lie, steal, and murder. Children brought up during the war years in southeastern Asia and in the southwest Pacific do not know the difference between right and wrong."

He said missionaries have three aims—to change individual lives, transform community life, and produce the ethic and common culture to create the proper atmosphere for a Christian world order. Nowhere are missions succeeding adequately in all three tasks, he asserted, but brilliant examples of partial success may be found in every mission field.

Missions urged to interest servicemen

U. S. servicemen returning from abroad have brought back an awakened interest in Christian missions. This enthusiasm must be preserved and extended, it was emphasized at sessions of the Foreign Missions Conference of North America.

Pointing out that millions of Americans now have seen the missions fields and know the conditions that exist there, conference speakers urged that these men be organized by the churches to tell about their impressions. It also was proposed that war veterans be assembled to study mission programs.

One instance cited of the enlistment of veterans to promote interest in foreign missions was described by Chaplain Arnold F. Maahs, who told of a two months' speaking tour in the American Lutheran Church conducted by veterans who had been in New Guinea.

Dr. John T. Peters, Philadelphia Presbyterian clergyman, told the convention that the approach to men in the past has been the weak point in missionary promotion work. He charged that pastors often are "bottle-necks," preventing men from becoming mission-minded. Many of them, he said, protect the men in their congregations "against enthusiasm for world missions."

Dr. Frank C. Laubach, a pioneer in the missionary literacy movement, declared that the United Nations Organization would "be built on sand" unless Christian missions succeed in laying the groundwork for an enduring peace.

Michelfelder to get help

A new career seems to be awaiting Col. Frank M. Brown.



AT GEORGIA-ALABAMA SYNOD CONVENTION. Officers and Executive Committee: (Front, left to right) John R. Brokhoff, convention chaplain; Charles A. Linn, president of synod; Robert F. Shelby, Jr., pastor loci; Franklin Clark Fry. (Back) Robert Bowe, committee member; R. L. Gnann, treasurer; Thomas H. Weeks, secretary.

In 1941, when the Rev. Mr. Brown was secretary of the Lutheran Inner Mission Society in Philadelphia, he was called for active duty as a chaplain. He had been a reserve officer for some years. So effectively has he served in the U. S. Army that he is now chief chaplain in Mediterranean area.

At a recent meeting of the American Section of the Lutheran World Convention, Col. Brown was named as an associate of Dr. S. C. Michelfelder in directing Lutheran relief work in Europe. If Col. Brown is released from the army within the next few months, as now seems probable, he will go to Geneva to serve both the Lutheran World Convention and the World Council of Churches.

Dr. Clifford Ansgar Nelson, pastor of Gloria Dei Church in St. Paul, Minn., has been selected for overseas relief work of the Lutheran Church. He expects to leave for the Continent this

month to supervise the World Action program in central Europe outside Germany. The Rev. Carl F. Schaffnit will supervise distribution of supplies in Germany.

Dr. Herman Keiter has arrived in Finland, where he will represent the relief program of the American Friends Service Committee as well as the Lutheran World Convention.

Money for Asia

A grant of \$50,000 has been made to the Church Committee for Relief in Asia by the American Section of the Lutheran World Convention. This amount will be used to provide physical relief for suffering peoples.

The Church Committee is raising \$1,800,000 to furnish material aid in China, India, Burma, Siam, Malaya, the Netherlands East Indies, the Philippines, Korea, and Japan. According to Fred Atkins Moore, director of the

committee sponsored by 42 Protestant denominations, two-thirds of the goal has been secured in cash and pledges.

The \$50,000 contribution is an allocation from the \$10,000,000 fund now being raised for Lutheran World Action.

Church goes west

It seems that everything California has been saying about itself is true. At least, according to church reports, it is the congregations in California that are making more progress than those elsewhere.

"A sober and reasonably objective appraisal of the United Lutheran Church in California," writes Dr. Clarence C. Stoughton after a month on the West Coast, "brings me to conclusions that may seem that I, too, imbibed deeply of California blurbs." Having tried to discount the blurbs, Dr. Stoughton goes on to report that "the area of most rapid growth in our church" will quite probably be California.

Wartime gain in California population seems likely to be held. Much of the gain consists of Lutherans, many of them of Scandinavian background. "It is altogether possible that within the next decade the history of the Northwest Synod can be reproduced in California, and that we could have a synod of 150 congregations in that territory provided we continue to give the same kind of steady encouragement that we have in recent years." The Missouri Synod already has 183 churches in this area.

The California Synod made the largest proportionate gain in communicant membership of any in the ULC during the past two years, it was reported at the recent synodical convention. Every congregation paid 100

per cent of its benevolence. Offerings in the California Synod last year were \$49.12 per communicant member, nearly twice the ULC average of \$28.35. Only one congregation was below the ULC average, and one was as high as \$95.20 per member.

Woman gives a thousand

This woman is far from rich. But she heard her pastor, the Rev. Ernst Selman of St. Jacobus Church, Philadelphia, say that we should make real sacrifice for Lutheran World Action. So she gave the pastor an envelope containing two \$500 bills.

Pastor Selman included one of the bills with his congregation's World Action offering, and went around to see the woman about the other. Five hundred dollars would be an exceedingly generous offering from her, he explained. She should take back the remaining \$500.

But she didn't. An insurance policy had recently matured, she said, providing the one \$500. And the other was a sum she had been slowly saving for a trip she hoped to take. Let both be given for Lutheran World Action. "You said we should make real sacrifice," she reminded her pastor.

CANADA

Canada makes World Action record

A pastor of the Canada Synod writes: "On my first presentation of Lutheran World Action, I received a check for \$100 from a farmer's wife. I have learned since that she had saved that amount to deposit on a fur coat she has long desired. She said, 'The coat can wait. I want to help rebuild the churches in Europe, and save our mission fields.'"

People like that explain the records

being made by the Canada Synod on behalf of the \$10,000,000 appeal. Under the leadership of the Rev. Lloyd Schaus of Ottawa, the synod expects to meet its two-year goal of \$100,000 within one year. By March 15 three congregations had reported reaching the full goal. St. Paul's Church, Normanby, Ontario, had given \$1,406 toward a \$1,038 goal.

A visit throughout the Canada Synod will be made by Dr. Franklin Clark Fry and Dr. Clarence C. Stoughton from April 29 to May 3.

The Canada Synod has recently doubled the number of its subscribers for THE LUTHERAN.

ENGLAND

Relocating London churches

Eighty-three central London parishes of the Church of England will be merged as a great rebuilding program begins. These mergers will make possible about 50 new churches in the suburbs.

Of 2,258 church buildings, vicarages, parish halls, and schools in the London diocese, only 266 escaped damage. Ninety-one churches were total losses.

Congregations will have opportunity to make suggestions regarding merger plans for the various parishes, but power of action lies with the church and government authorities. Sites on which no new churches are to be built will be sold, and proceeds used to buy sites in vast new housing areas. Clergymen will be assigned according to requirements of the new church program.

GERMANY

Niemoeller condemned?

Pastor Martin Niemoeller, who spent eight years in a Nazi concentration camp, has been "condemned to death"

by the *Fehm*, nationalist underground organization in Germany, according to a report in Berne.

Placards announcing the sentence were reported displayed at Goettingen, in Hanover province, Prussia. It was said Niemoeller had been condemned because of his statements acknowledging German war guilt.

The report quoted Mrs. Niemoeller as stating she is more concerned over the safety of her husband now than she was during his internment by the Nazis.

Fricke cleared

Hard to believe were the charges recently made by the Allied military authorities in Germany against Pastor Otto Fricke. He was arrested and imprisoned for allegedly violating American regulations regarding use of the mails.

Dr. Fricke, pastor of Trinity Church in Frankfort, was one of the strongest and most effective enemies of the Nazis. "He is one of God's great heroes who demonstrated the ruggedness of his faith, for which he suffered persecution and imprisonment," said Dr. Ralph H. Long recently. Police broke up his prayer meetings, and barred the entrance to his church with heavy chains. Dr. Fricke took his flock into a carpenter shop for services. Eventually he was arrested by the Nazis.

His arrest by the Americans was unjustified. American censors found that he had mailed several letters received from persons in other countries, one of which was considered political because the writer told a German family their son would soon be released from internment in Switzerland.

Capt. Dumont F. Kenny, in charge of religious affairs for the U. S. regional military government, has absolved Pas-

tor Fricke of the charges against him, saying he is "one of the best men in Protestant leadership here." Pastor Fricke believed it was permissible for him to mail the letters, because they had been brought to him by American officers.

Purging Nazi churchmen

Dismissal of pastors who are still pro-Nazi was demanded in resolutions adopted at a two-day meeting of the Council of Brethren, which represents the so-called Confessional wing of the Evangelical Church of Germany. The meeting took place at Darmstadt and was presided over by Pastor Hans Asmussen. The report was received from Berlin by *Religious News Service*.

Declaring that German church leadership has the duty "earnestly to cleanse the Church of the Nazi spirit

and substance," one resolution said that "every pastor who did not speak openly against Nazism must answer whether he has not broken the first commandment, led his parishioners into temptation, and failed in his duty to brotherhood."

Another resolution stressed that one of the lessons learned by the Church in its struggle with "the un-Christian power of Nazism" was that it has a responsibility to make the will of God recognized in public life. It was announced that the Council may decide at its next meeting in May "how far it may go in dealing with political questions."

The Council urged all Protestant churches to adopt as their own the recent Stuttgart declaration, affirming the German Church's share in the nation's war guilt.



President of Hungary is a former Protestant minister, Zoltan Tildy. This picture shows him returning to the parish he had served 13 years to resign his pastorate. Duties of the presidential office are too great to allow him to continue as a minister, he explains.

April 10, 1946

WORLD NEWS NOTES

By JULIUS F. SEEBACH

Cheese

GOVERNMENT BY PERSON, rather than by law, was illustrated lately in Egypt. It had been decreed by the Arab League that Zionist goods were to be boycotted. On this occasion the decree affected the entrance of Roquefort cheese produced by Jewish dairies in Palestine. However King Farouk had developed a decided liking for this cheese, and missed it when it ceased to appear on his table. When informed of the reason, he decided to uphold the law; but after a few days he ordered the palace housekeeper to get the cheese, "boycott or no boycott." Jewish Roquefort is again being shipped in, at least to the king's table.

There is a further reaction to the boycott. Palestinian Arabs have become so dependent on Jewish products for their daily needs that smuggling and the black market have grown greatly.

Information

THE RECENT STEP taken by the British Broadcasting Corporation to "broadcast regularly in Russian" will hardly be welcome to the Soviet in the present tense situation. The Soviet's earlier objection to this course, which was honored by Britain and America, will likely be repeated vehemently.

A news approach on the part of the U. S. State Department, on different lines, will naturally receive like denunciation. It is asking Congress for the support of a program to "service American libraries of information in 60 countries abroad; the scoring of documentary films into foreign languages

for non-commercial showing to foreign audiences; the continued publication of a Russian-language magazine for distribution in the Soviet Union; the maintenance in 62 countries of small staffs to conduct America's informational and cultural relations; extending the exchange of students, teachers, scientists etc.; the supply of visual material about the United States."

Russia must answer this appeal to her people. She can continue and intensify her suppression of all possible contacts with her people from the outside, or she can let them hear what the world has to say, and thus remove suspicions her own secrecy has raised.

School

A PERSONAL LETTER from a friend in charge of the Indiana State University Foundation discloses the difficulties precipitated upon such institutions by the flood of education-hungry GIs. The writer indicates that state universities contrary to general understanding, are not fully supported by state grants. In Indiana's case, less than 40 per cent of its budget comes from the state, and this is a fair average for the rest.

Another embarrassment mentioned is that out of nearly 1,000 degree-granting institutions, 41 per cent of the veterans have enrolled in 38 of the institutions while there are 250,000 vacancies in the other 960 colleges and universities.

Still another burden is that the "wage of the veterans" is not fully paid by the government's provision. "Indiana University must find nearly \$150 each for the nearly 3,000 who have come to us

... over and above what is received from the veterans' administration."

Race problem

TWO DIVERTING FLARE-BACKS in our race problem have occurred lately, indicating stronger cross-currents of consciousness. They are apt to occur more frequently in the future. A few weeks ago a white musician wanted to hear Duke Ellington's band play for a Negro audience in Washington. He was promptly ejected. T. D. Todd, Negro president of the Institute on Race Relations, immediately pointed out in the press that "he was refused admission because he was white."

A more recent instance occurred in Texas, where the refusal of the University of Texas to admit a Negro applicant in its law school was upheld by the state's attorney general. But the decision left a sting. He decided that while the state university might refuse admittance, "it was mandatory that the state-owned Negro university at Prairie View provide law or any other kind of training for any Negro who demands it upon reasonable notice." If Prairie View could not offer the law course the student desired, "the University of Texas must admit him."

Industry

THE IRON AND STEEL Trades Confederation in Britain presents a plan, through one of its secretaries, Lincoln Evans, to avoid any threat in the future of a dangerous German industrial domination of Europe. It proposes that the rehabilitation of European industry shall be chiefly encouraged and developed in France, Belgium, Holland, Luxembourg, Czechoslovakia, and Poland.

The plan does not deny the need of

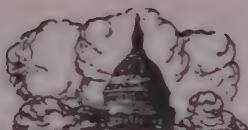
a considerable measure of industrial development in Germany, to provide for her stability, but stresses rather the restoration and protection of the pre-war prosperity in those states which had a large industrial development, and the encouragement of the same in states that have heretofore been largely given to agriculture, such as Poland, and in some measure France.

Food

THE CRY FOR FOOD for the world rises higher, becomes more insistent. There is little or no desire on the part of most nations that have food to deny their duty when the need is clearly pointed out by competent authorities, nor to use their contributions to bargain for special privilege.

When General MacArthur quadrupled his initial request for food for the Japanese, the inclination to agree was prompt and ungrudging, though it upset the scheme of distribution. When, however, it is disclosed that the semi-rationing plan now being pressed upon America is a belated attempt to catch up with earlier commitments not honored by those in charge, and not to sudden rising needs, the public is likely to resent the implication that it is selfish.

Still more likely will Americans resent that, when they are asked to "eat less," the Russians are increasing their occupying forces—750,000 in Romania, 750,000 in Bulgaria, 500,000 in Hungary, and large forces in Austria. In every case the Soviet does not supply her troops with food, but has them live on the country. Yet with all this, Russia is reported to have offered France 600,000 tons of grain, and \$250,000,000 worth of food from UNRRA has been promised and partly sent to Russia.



HOW WE LUTHERANS DO AGREE!

My story on "Housing" brought out the fireworks. A fine letter from a Lutheran lumberman and banker prompts this round robin. He believes there is capital throughout the country ready for folks who want to build homes, experienced builders, and lumbermen who have the timber. The trouble is bureau control in Washington. So I decided to see what some Lutheran Congressmen think about it.

Henry O. Talle, Iowa: "It is unfortunate that the OPA has failed to take a realistic view of our economic conditions in a good many instances. This fact has retarded production, as has been shown by witnesses before my committee during the course of the current hearings on the proposed extension of the price control law . . . and by the action of the House amending the housing bill to give the Housing Administrator authority to override the Price Administrator in the matter of ceilings and building materials."

Butler Hare, South Carolina: "I feel certain that OPA and CPA (Civilian Production Administration) are to some extent delaying the building program. However, there must be some control over prices. Yet this control must be flexible enough to keep production going."

Harold C. Hagen, Minnesota: "In a general way I am opposed to government regulation and controls, but I do believe the government should give priority to house-building materials in a simple and direct method of admin-

istration. Too much bureaucratic supervision may delay construction rather than advance it."

J. Roland Kinzer, Pennsylvania: "If permitted, private capital and enterprise will meet the housing requirements. If OPA takes off unnecessary controls, the private building industry will handle the job efficiently and at very much less cost than the inefficient punitive, unsound, bureaucratic control we have now."

Alfred J. Bulwinkle, North Carolina: "Some of the promulgations of OPA are to a certain extent responsible for the present conditions, but even though there were no restrictions it would be impossible to build 3½ to 4 million homes in the U. S. in a short time. If all government restraints were taken off, cost of building would be so high that comparatively few could build."

Chester H. Gross, Pennsylvania: "The housing problem will be solved by private business as usual, if and when the various industries are given the green light to produce and make available materials and supplies. Numerous government agencies are involved but the chief bottle-neck is the OPA."

J. Lindsay Almond, Jr., Virginia: "There are lots of things in connection with the administration of OPA I don't like. However, I feel it would be tragic if OPA controls were discontinued at this time. I feel it should be continued but regulated by law, so that whenever production comes within reasonable balance with demand the controls should be taken off."

Prospects in Brazil

By ERNST A. TAPPERT

Lutheran churches of Brazil have begun adapting themselves to needs of the country

THERE IS NOW NO NEED for Lutherans of North America to go to Brazil to organize a church using the language of that country. If the Brazilian government had not stepped in and forced German congregations to use Portuguese, and if it had not closed all German schools, an aggressive and extensive mission work among the Brazilian youth in the language of their land would be to us an almost compelling opportunity.

The fact that the Portuguese language is now being used in Sunday schools and church services absolves us from this obligation and puts a new face on the situation. We can now depend on the local Church to do justice to the needs of the younger congregations. The question is now: how can we help?

EVEN SINCE 1908, when Dr. S. D. Daugherty—and later the Rev. Efraim Ceder—went to Argentina to establish a Lutheran Church using the language of that land, we have been asking. What about mission work in South America? The interest received stimulus 15 years ago when a Brazilian synod expressed a desire to affiliate with the United Lutheran Church. A recent proposal of the United Lutheran Church was that work in Brazil be done by the National Lutheran Council.

Since that organization could not take over such work on short notice, the Lutheran World Convention commissioned me to go to South America to investigate the field, study its needs,

confer with the authorities, and try to bring about a consolidation of all the Lutheran forces in Brazil and an affiliation with the Lutheran World Convention. This journey has now been made, and the general aim has been



Many Lutheran churches in Brazil are beautiful and substantial. This is in Ponta Grossa, Paraná.

attained. The formation of a United Evangelical Lutheran Church of Brazil is well on the way. The suggestion of joining the Lutheran World Convention has been enthusiastically received and is awaiting action at the next synodical conventions.

WE ARE GLAD that we do not need to go in. Our work would have been not only very expensive but would have been looked upon as an interference with rights of the local synods. We can afford all the more now to aid the Brazilian Church in a task which is far beyond its financial capacity: in the training of a native ministry, in the production of Portuguese literature for churches and Sunday schools, and in the support of its missions.

To see the vastness of the task, let us survey the field and its needs.

THE BRAZILIAN LUTHERAN CHURCH is not a small Church, neither is it of recent origin. Its beginnings go back more than 100 years. It is a vigorous, compact, and well-organized body. There are four synods operating on the territory. Three were organized by the Prussian Union, and superintended by the *Oberkirchenrat* in Berlin. They received their pastors from Germany, and were aided materially by the State



This is the preparatory seminary at Sao Leopoldo. A full theological course will be offered soon in this institution

Church and one of its agencies, the *Gustav Adolph Verein*. The fourth was organized as a distinctly Lutheran body by the *Lutherische Gotteskasten*.

The system of the Prussian Union originally was to send a pastor to Brazil for a period of six years, after which he was recalled and given a parish in Germany. Some pastors did not stay even that long; others much longer. Pastor Gottschalt of Porto Allegre, for instance, has stayed on for almost 40 years, and has done remarkable work.

This system did not give the average pastor a chance to become really acclimated, to acquire the language, and get interested in the political and social life of the country. His stay was only temporary, frequently in isolated German colonies where he felt neither the need nor the inclination for iden-

tifying himself with the affairs of the country. For the most part these pastors worked faithfully, and built up strong and respectable church.

THE LARGEST of the Brazilian synods is the Rio Grande Synod, organized in 1886. In spite of its connection with the Prussian Union, it has a definitely Lutheran constitution. It numbers slightly more than 100 pastors, who are serving 442 congregations and 53 preaching points. There is one parish which has 16 congregations served by one pastor. Another has nine congregations and several have seven. Such conditions existed in Pennsylvania 100 years ago.

The synod maintains 10 hospitals, four girls' schools for higher education and four kindergartens, all of which are being served by 92 deaconesses. It also has an orphans' home and an old people's home. It has a large pro-seminary, in which students for the ministry receive preliminary training, a Brazilian gymnasium, and a teachers' seminary. To these is to be added now a theological seminary. These schools are located on a hill overlooking the town of Sao Leopoldo, where in 1822 the first Lutheran colony was established, and are housed in fine, substantial buildings.

A number of congregations in this synod are more than 100 years old. As a rule they have imposing buildings designed by competent architects. They are invariably supplied with a beautiful set of bells, gifts from the fatherland. The churches which we visited were rather well attended, in spite of the fact that it was vacation time and also that many stayed away because they cannot understand Portuguese preaching. The management of this large synod lies in the hands of Dr. Hermann Dohms, who also is president of the

pro-seminary, a man much overburdened with work.

THE *Evangelische Gemeindeverband* covers the states of Santa Catharina and Parana. It is considerably smaller in membership, though it has some large congregations, to wit: Blumenau with 4,000 souls, Hansa-Hammonia with 4,400 souls, Pommerode with 4,400 souls, Timbo-Bendito with 6,500 souls. It had a famous school in Blumenau, which has been largely impaired by restrictive action of the government. The president of this synod is the Rev. Ulrich Schliemann, Florianopol.

The Middle Brazilian Synod is the smallest, and has a layman, Benno Kersten, as president. It includes the two largest cities in Brazil, Rio de Janeiro and Sao Paulo, both of which have great mission opportunities, especially Sao Paulo, which has a very large congregation served by three pastors. The senior pastor, Freyer, is the spiritual head of the synod. Its most difficult mission field is found in the state of Espirito Santo, where two other Lutheran bodies compete, and which should have much stronger support. Here would be an opportunity for a dozen mission-minded congregations to support one of these poor missions, at the cost of \$25 per month.

THE LUTHERAN SYNOD of Santa Catharina, Parana and other States has its membership of some 60,000 souls scattered all over the territory. It has a very large congregation, some 8,000 souls, in Joinville, Santa Catharina. This congregation had one of the finest schools, housed in a very spacious building, which forms part of the square surrounding the church yard. The government has taken the building, which now is occupied by a Catholic tech-

nical school. The president of this synod is the Rev. Ferdinand Schlunzen. All four synods have a combined membership of some 400,000 souls.

ASIDE FROM WHAT the church as a whole should do in aiding a United Lutheran Church of Brazil, and aside from what mission-minded congregations might do in support of some of the needy missions, there are some things which individuals could do for the alleviation of special needs. The theological seminary in Sao Leopoldo is in great need of a second-hand truck to collect produce from the farms, which would considerably reduce the board bills of the students. The president of synod could make excellent use of a car for visiting his congregations and training them in stewardship.

Then there are special cases of need among the pastors, for the relief of which we should have a little fund. Lutheran pastors in Brazil have had a tough time during the war. All have suffered from the rapidly rising cost of living. Many experienced persecution by the government. They were in double jeopardy: they were Germans, and they were Protestants. Most of the pastors were interned for longer or shorter periods.

Missouri Synod pastors who work in Brazil felt themselves safe; yet they suffered the most; their president was sentenced to a penitentiary for six years; a pastor, whom he had sent to a soldiers' camp to comfort some of the Lutheran recruits from the German colonies, was sentenced to 20 years on charges which had no foundation in truth. Later the sentences were reduced to four years.

Such difficulties are temporary, and as the Church adapts itself to its environment, progress should be rapid.

This is My Story

By EVELYN E. SCHAEFER

How Christian education prepares a young woman for a career of service

"TELL ME, EVELYN, just when and why did you decide to become a social worker?"

The "why" of that repeated inquiry was never difficult for me to answer, but the "when" had puzzled me for some time. In fact, it wasn't until I began to write this article that I realized just how it all came about.

The choosing of a career was a gradual process in my case. As I look back, I see that all through childhood my parents constantly stressed the idea that regardless of what a Christian chooses for a life work, he will be happy only if he is helping others. With this in mind, I chose—and then abandoned—various professions and types of service, feeling that none of them was just what I was looking for.

It was at a Lutheran school, Silver Bay, that I first became aware of the field of social work. My few years of helping in the church at home had convinced me that work in which I dealt directly with people would make me happiest. This idea of social work seemed to meet the requirements of my case.

STILL I WAS NOT entirely satisfied, and it was only after I had entered my second year at Wagner College that I began to feel sure of my choice. I cannot say enough about the value of attending a small church-affiliated college, for I believe that such a school has far more to offer in the way of character building and training in leadership than large and impersonal uni-

versities. It is at a school such as Wagner that young people find Christian leaders to whom they can look for guidance in solving problems that confront them.

It was at college that I learned of the great need for social workers, and especially for church social workers. At last I made a definite decision—this truly was the field in which I might find happiness in serving others.

When it was suggested that after receiving my bachelor's degree, I attend graduate school for two years, the better to prepare myself, I found it hard to accept the idea. But I finally realized the necessity for thorough preparation if I hoped to do my best. Furthermore I was provided with a fellowship by the Board of Social Missions.

Before entering graduate school at the University of Minnesota I was fortunate in being privileged to work for a month in the Lutheran Settlement House in Philadelphia. This gave me an insight into one phase of social activity, and into the wonderful spirit among a group of Christians working together.

It is my good fortune to be doing my field work under the Lutheran Welfare Agency in Minneapolis. Here, too, I have discovered a grand spirit among the staff—a spirit which, I am sure, exists only where the workers are consecrated Christians.

My hope and prayer is that the experiences of these two years will fit me to be of service to my Lord and His Church.

ULC Will Work in Jerusalem

United Lutheran Church plans to maintain the Syrian Orphanage, largest Protestant mission institution in Palestine

PLANS ARE BEING COMPLETED by the Board of Foreign Missions of the United Lutheran Church to undertake direction of a group of charitable institutions in Jerusalem known as the Syrian Orphanage.

Begun in 1860, the orphanage in normal times houses 400 children and trains them in crafts and trades. It was founded by John Ludwig Schneller, and continued after his time by his son Theodore and his grandson Hermann.

It was with Dr. Hermann Schneller that Dr. Franklin Clark Fry, when visiting Europe last December, arranged for transfer of the work from an international committee to the United Lutheran Church. The ULC Board of Foreign Missions at its January meeting agreed to proceed with the project, and recently received approval of the ULC Executive Board for the undertaking. Transfer of the property has been approved by the International Missionary Council and government authorities in Palestine.

It was Col. H. Torrey Walker, during a visit to Palestine two years ago, who first proposed that action regarding the Syrian Orphanage be taken by the United Lutheran Church. A group of Philadelphia clergymen, including Drs. E. F. Bachmann and William F. Hermann, have long been acquainted with the work in Jerusalem, and have been urging American participation.

In prewar years the Jerusalem Orphanage was operated on a budget of \$100,000 a year. Fifty to 60 per cent of the annual expense was met by the



Syrian Orphanage, Main Building

farm and trade school projects of the institution. The remaining amount was given by friends in America, Germany, and Scandinavia. The orphanage property is valued at \$5,000,000.

TWENTY THOUSAND Christians were massacred by Moslems in the Lebanon in 1860. This tragedy prompted John Schneller, an independent Lutheran missionary from Germany, to leave his station near Jerusalem and visit the stricken area. The misery of the many orphaned children touched him so that he brought back ten of them to the little cottage where he lived. This was the beginning of the Syrian Orphanage which now numbers more than a score of buildings, some of them substantial and beautiful.

More than 3,000 Arab children.



Group of 18 buildings on Syrian Orphanage property

mostly of impoverished Christian par-entage, have found shelter and training in the orphanage during the interven-ing years. Many have risen to positions of influence as craftsmen, officials, busi-ness and professional people in Pales-tine.

So HIGHLY REGARDED has been the charitable and educational work of the Syrian Orphanage that political dis-turbances in Palestine have left it un-touched. There is a well-equipped school for the blind, where youngsters learn basket weaving and furniture making. There is a modern girls' home where domestic training is given. There are shops for the training of tailors, shoemakers, printers, carpenters.

More than 400 applications for admis-sion were received each year during the prewar period. Some transcripts from the orphanage record were made by the Rev. E. Theodore Bachmann on a visit to the institution eight years ago. Here are examples of entries referring to several children applying for admis-sion:

"Hanna, Bethlehem, age six, in good health. Syrian Christian. . . . Mother died

in childbirth. Father deserted family. Of four children Hanna is the youngest. All are now supported by a grandmother who earns marginal subsistence as washer-woman. Recommended by Protestant par-ish sister. . . ."

"Wadi, Jenin, age eight, Coptic Chris-tian. . . . Father a deaf mute; mother de-serted family two years ago. Father can pay nothing toward child's support."

"Jamil, Nablus, aged nine. Moslem. . . . Full orphan for past two years; lives with impoverished oversize family of uncle, who is a *fellah* and cares little for him."

Records like these—400 of them a year—reveal the tragic life-situations, so common the world around, which come to the attention of kindly people who are willing to help.

In the land where our Lord blessed the little children, our church may soon be busy continuing the merciful work of an orphanage which has been left leaderless and unsupported as a result of the war. Zionist Jews would gladly assume charge of the splendid institu-tion. Lutherans feel, however, that the remarkable work begun by the heroic Schneller should be continued in the faith which brought it into existence.



Journey to Jerusalem

AIRPLANES bring the traveler to Jerusalem in 1946. Or one arrives by train at this station. Changes which time has brought cannot break the power of the Holy City to stir our imagination. Jerusalem was already old when David made it the capital of his kingdom 3,000 years ago. In its streets our Saviour's earthly life reached its tragic climax.

April 10, 1946



OUTSIDE the city walls there is still the garden called Gethsemane, on the slopes of the Mount of Olives. Pilgrims kneel today under the olive trees, remembering our Lord's perfect prayer.



THIS IS MODERN JERUSALEM, home of about 135,000 people. It is divided in four sections: Armenian, Jewish, Moslem, and Christian. History seems to prove that this ancient city cannot die.

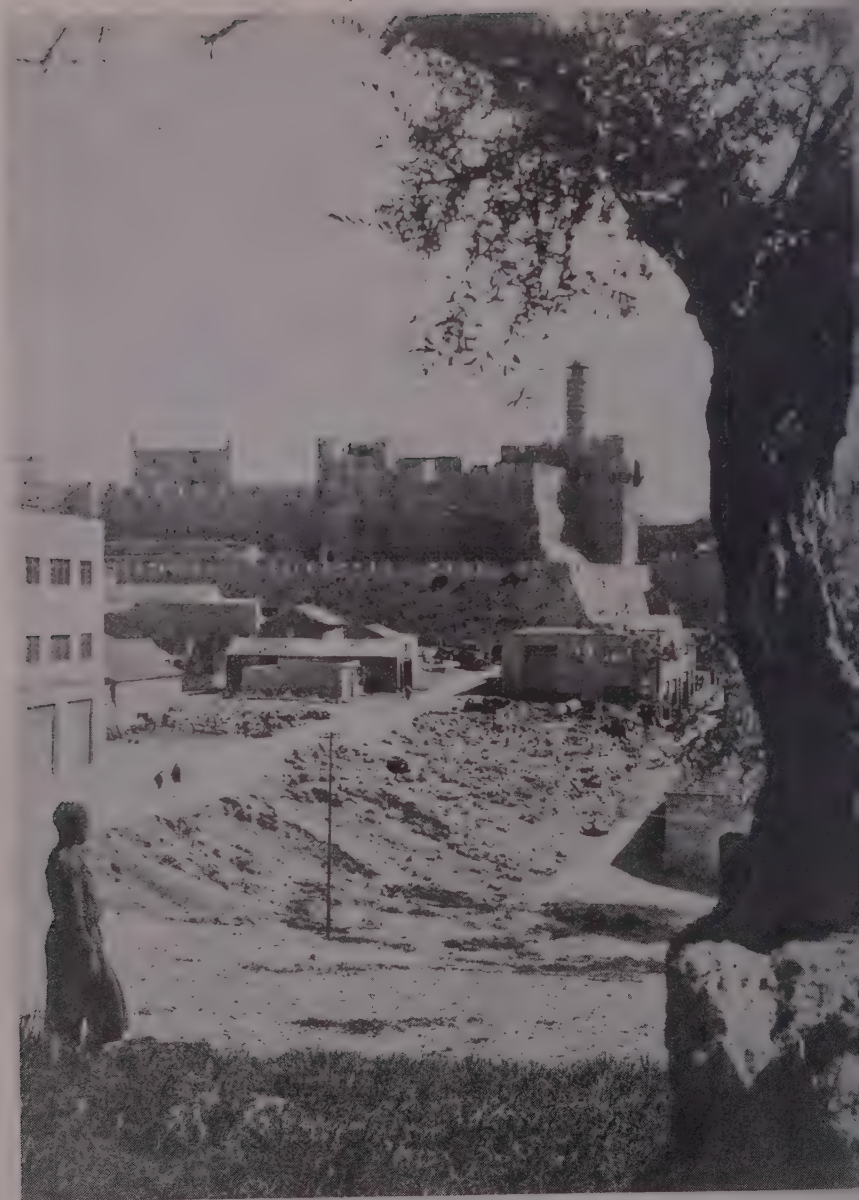


THE DOME OF THE ROCK stands where the Jewish temple was located in our Lord's time. It is a great Moslem shrine. Followers of Mohammed conquered Jerusalem in 636.



BUSINESS IS BRISK in Jerusalem, for travelers come from many nations. To Christians, Jews, and Mohammedans, it is a sacred city. Street signs are in Arabic, English, and Hebrew.

April 10, 1946



THE CITADEL OF ZION, southwest of the Jaffa Gate, dates in its present form from the fourteenth century. The original citadel was seized by King David when he captured the city about 1000 B. C. and brought the Ark of the Covenant to Jerusalem. Foundation stones of the tower may still be where they were placed by the Jebusites whom David defeated.



IN THIS PICTURE one looks across Jerusalem from King David's Tower and sees the Mount of Olives in the distance. Isaiah walked through these streets in ancient times, warning his people against the danger of foreign policy which disregarded God's will. On the hill in the distance Jesus looked upon Jerusalem, and wept, saying, "O Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"



STREETS ARE NARROW and crooked in the ancient cities of the East. Men walking through them are dressed much as they were twenty centuries ago. This is a present-day picture of a street in Bethlehem, five miles from Jerusalem.

Many famous churches have been built in Palestine in locations believed to be those identified with our Lord's life. In Bethlehem there is the Church of the Nativity, standing where it is supposed that the manger was located.

The Power of the Crucified

by PAUL HAMSHER

There was one war trophy that a soldier treasured

THIS IS THE STORY of a crucifix. I first saw it while calling in the home of an ex-staff sergeant, Jack Covert, who had served in Aversa, Italy.

"What do you think of this, pastor?" he asked as he handed it to me.

I held the perfectly proportioned mahogany cross in my hands, felt its velvety natural finish, admired the exquisite carving of the white figure of the crucified Lord, and noted the details of pierced hands and feet and wounded side—

each, marked by a touch of red and purple.

"It's really a work of art," I said. "Tell me about it."

"I brought it along home from Italy," Jack began. "It's the only war trophy I wanted. In fact, it's the only thing about the war I care to remember. That crucifix was made by a German wood carver from our PW camp."

"Let's have the whole story," I urged.

So he told me about the 3,000 German prisoners of war placed inside the American camp. They had no chaplain of their own, but one day a member of a work detail made bold to ask the American chaplain if he might come and worship with the Americans in their big tent chapel.

The chaplain was delighted and issued an invitation for all PWs who wished to come the following Sunday to worship with our boys. The tent was jammed for that service and over half the worshipers had to stand outside.

THE NEXT WEEK the Germans came to the commanding officer with a request. Could they have the vacant field that had been used as a ball diamond? They would like to make something for the Americans.

Permission was granted.

One week later it was finished—a chapel, with benches to seat 2,000 men. And they had done it all in their spare time.

"It was beautiful," said Jack. "The outside, of course, was unfinished rough slabbing, but the inside was solid mahogany. And the altar-piece—I'll show you a picture of it. The wood carvers put all their talent into it, and on either side of this crucifix they had matching candlesticks."

"We worshiped there for over a year," he continued. "Germans and Americans together; and there was never seating room for everybody. A lot of us had to stand." He paused for a moment and we both looked again at the nail prints and the pierced side.

"It's the one thing I want to remember about my experience over there," he repeated.

I thought of a verse just then—"And I, if I be lifted up, will draw all men unto me."



The Resurrection is the Great Fact

By JOHN SCHMIDT



KNOW THE BIBLE

St. Paul explains the primary importance of belief in the resurrection as the key to Christian faith. Read I Corinthians 15:1-28, before reading this article.

PAUL SOLVES EVERY QUESTION by looking at it in the light of the crucifixion and resurrection of Christ. Every issue, whether of "trivial" conduct or false teaching, is considered according to the great central truths of the Christian faith. So, when questions concerning the future life of believers arise, he establishes himself in this central fortress. "Let me remind you of the Gospel," he says. This Good News you heard from me, and which you believe, this Message keeps you safe from enemies as well as from the punishment your sins deserve and will keep you eternally safe. "Unless," he adds, "ye have believed in vain" (verse 2).

Because it was of supreme importance, he had preached a Fact, a Christ who had died, was buried, and rose again the third day. He adds also an explanation: His death was "for our sins"; and both death and resurrection were "according to the Scriptures" of the Old Testament. Neither fact nor explanation alone, but the two welded together, is the Gospel Paul proclaimed. This he had "also received" from the Lord himself, from other believers, and from his reading of the Old Testament in the light of the resurrection.

The phrase, "He was buried," points in two directions: He was really *dead* and His resurrection was equally real. The tomb was empty. It is this latter fact that Paul is concerned about just now, so he calls forth his witnesses. Peter, called here by the Aramaic form of his name, Cephas, is the first. The Gospels give only indirect suggestions of this appearance (Mark 16:7; Luke

24:34). Appearances to "the twelve" and to "all the apostles" are presumably those referred to in John 20:19-23. The Gospels tell us nothing of the "five hundred brethren" nor do they mention the appearance to James, a brother of our Lord, who seems to have become a believer only after the resurrection. Some of these witnesses were still alive so that the fact of the Lord's conquest of death was unshakable. So certainly established was this fact that Paul's purpose is not to defend it, but to base his entire argument upon it!

BUT FIRST he must call one more witness—himself. His birth as a Christian was violent and irregular, yet the Lord of the resurrection had fitted him for the most effective service. The memory that he had "persecuted the church of God" caused him to call himself humbly, "the least of the apostles." Yet "by the grace of God I am . . ." Paul seems to pause here and to conclude that it is better to let others estimate the worth of his service, so he goes on: "Whatever I am is due to His grace."

Honestly, without false shrinking, he states the fact that he had "labored more abundantly than they all"—for Christian humility does not force one

lie. Yet there is no boasting, for he knew that the power that enabled him was not his, but God's. The difference between Saul the persecutor and Paul the apostle was the resurrected Christ! Dare any Christian leave a fact as important as this out of his thinking? No wonder it was the essential message of every Christian witness.

We are not certain as to the precise ideas Paul opposes, except that they involved a denial of the resurrection of the believer's body. There were some Sadducees among the Jews and Epicureans among the Greeks—who denied any future life (Acts 23: 8). Other Greeks suggested that the soul, at death, was released from the slavery of the body. It might then be either reabsorbed into God or continue its independent, but bodiless, existence. All of these opposed and ridiculed the Christian doctrine of the resurrection of the body (Acts 17: 32). Yet the Christian doctrine of creation prevented their minimizing the value of the body for their forgetting the difference between God and His creatures.

The church finds its answer in the Easter Gospel. His resurrection is not merely a resurrection, but *the* resurrection that carries ours with it. Our confidence for the future rests entirely upon the fact of the empty tomb.

How CAN YOU SAY that there is no resurrection? Paul asks. If there is none, then Christ could not have risen; and if Christ did not rise, we have no Christianity at all (verse 13). The Lord of Easter is the basic content of the Gospel, "You have a vain faith if you believe in a dead man," so John Donne echoes Paul. The Gospel is empty and useless if Christ be not risen. Its witnesses are convicted of bearing false witness and no word they say, however

hopeful and beautiful it may appear, is worthy of belief, if Christ be not risen. If there is no resurrection, Jesus is like all other men—a lovely character, an engaging teacher—but nothing more. No Saviour, for He is dead, if there is no resurrection. Your hope of forgiveness, the quiet confidence of those who died in the faith—these are vain. If we have nothing more than a hope, only an unfounded and uncertain hope, over against the grim realities of life and death, "we are of all men most miserable" (verse 19).

Paul pushes his argument to its limit. "But now is Christ risen," but that's not all: "and become the first fruits of them that slept" (verse 20). Paul seizes upon the fact that Christ rose on the morning of the very day when the first ripe sheaf of grain was solemnly offered in the Temple (Lev. 23:10). Christ's victory over death is great in itself, but greater still as the promise of the rich harvest that was to come.

Verses 21 and 22 summarize teachings that are more fully expressed in Rom. 5:12-21 and that his Corinthian disciples had heard before. "In Adam's fall we sinned all," for mankind is bound together in the steel web of sin. That is tragedy—except that through the mercy of God all who are "in Christ" share His triumphant, resurrection life. To disregard other passages of Scripture and to use this verse to sustain the thought of universal salvation does not seem warranted.

THE LORD'S RESURRECTION is a prophecy of ours. When He comes again in His royal glory, those who are His own will share His conquest.

This joyful thought inspires a hymn of praise to the Son and his Father. When the completion of all things has come, and the divine purpose has been

achieved, there will be no challenge to the royal will. The "strong Son of God" will reverse the evil order of sin and death. They will be brought to an end. There can be no "pretenders" to this throne.

All things, even the strongest enemies, must surrender to Him. It is difficult to be sure, in verse 25, whether it is the Father who puts all things under His feet or whether it is Christ who puts them all under His own power. But since there is complete unity of will and purpose between the Father and Son, that matters not. (John 10:30.)

Death, which is both the Christian's servant (3:22) and his bitter enemy, must also acknowledge its Lord (verse 26). Death is strong, but not strong enough. Christ is Lord.

PAUL RECALLS the glorious words of the Psalmist (8:6; 110:1) but is careful to guard against a misinterpretation that might glorify Christ even at the expense of the Father. The Saviour does not grasp for His own glory and power, but shows the complete harmony of purpose that exists in the Trinity by submitting himself also to the Father. Paul's concern—as it is his Lord's—is solely "that God may be all in all."

Of course you will wish to re-read the accounts of the Resurrection: Matthew 27:57-66; Matthew 28:1-20; Mark 15:42-47; Mark 16:1-20; John 20:1-31; John 21:1-25; Acts 1:1-11; Luke 24:1-53.

CLASSROOM

TALK WITH SUNDAY SCHOOL TEACHERS

Congregations and synods are showing an increasing interest in developing leaders for their Sunday schools and other educational activities.

St. John's Church, Troy, N. Y., under the leadership of the Rev. Paul R. Swank, has inaugurated a unique plan for the improvement of its teachers and officers. A complete set of associate teachers has been elected for the Sunday school. At the present time this set of teachers is teaching and the regular teachers are taking a leadership course at the Sunday school hour.

As soon as the regular teachers have completed their course they will return to their teaching posts and the associate teachers will take a leadership course. The idea is to keep one set of teachers in training all the time and the others teaching. The advantages are evident—one set of teachers is always receiving instruction and the instruction is followed immedi-

ately by turning theory into practice.

The Ministerium of Pennsylvania announces that during the past year 29 community leadership schools were conducted on its territory and under its sponsorship. A total of 1,647 course cards were awarded in these schools. This is a project initiated by the synod through its Board of Christian Education.

Several of our educational institutions are conducting community leadership schools in their buildings for the workers in the churches of their communities. In this way the facilities of these schools are being put at the service of the community. Other institutions are sending out members of their faculties to teach in community schools somewhat distant from the institutions as an extension service to the church.

Not one but many ways are being used to improve leadership. The church is awakening to one of its major tasks.

THE LATHROP FAMILY

MRS. LATHROP MEETS SOME NEIGHBORS

JERRY PULLED UP for the traffic light at the corner of Main Street. "Any idea how long your shopping will take? I'd like to make one call while you're in the store, if that suits you."

"I ought to be through in a half-hour. There isn't too big a crowd. The fight's with you, Jerry. Go ahead. Listen to that man honking. People's manners grow worse all the time."

Jerry looked in the mirror. He frowned. "That's not a man making all that row."

"I looked over my shoulder at the driver of the car behind us and met Mrs. Hedges' beaming glance. Her merry round face always makes me think her name should really be Mrs. Santa Claus."

JERRY PULLED up in front of the supermarket; not bothering to find a place to park. I slipped between two cars standing by the curb, while my husband called after me, "Same place in half an hour."

As I waved assent, I heard the same peremptory horn we'd noticed before. Mrs. Hedges was trying to back into a parking space at the same time she was signaling me to wait. The exertion made her round face pinker than ever. She looked like a cheerful peony as she pulled the ignition key from the lock and dropped it triumphantly in her purse. "I've never tried driving in the city, but it couldn't be much worse than Main Street. When I tell people that I can remember when Eastwick was a little village, they think I must be Methuselah's older sister."

"I've heard that these were once separate towns all along the railway, but as you come out on the train you can't see where one stops and another begins."

"Is Pastor Lathrop coming back for you, or can I give you a lift when you are ready to go home?"

"He's going to pick me up, thanks. If I'd realized I could thumb a ride with you, I wouldn't have let him bother. He's chauffeuring me between calls, which is a bit of a nuisance for him, though he won't admit it. It makes me feel a little guilty—though I wouldn't admit that, either."

"That's right. Never admit a husband is imposed upon even when he is," she advised, the laugh lines around her eyes deepening.

"Especially when he is!"

"Don't you drive at all?"

"I used to have a license, but my husband needed the car for his work so much that it was almost as hard to arrange times when the car was available as to arrange for him to drive me. I decided the license was a waste of money. But now that gas is no longer rationed and there's a prospect of new tires in the not too distant future, I really would find it a convenience."

WE HAD BEEN strolling as we talked. I was hardly aware that we had passed the super-market till I found we were turning in at the door of a small grocery store. Markowitz Quality Groceries and Delicatessen, I read. "Is this where you shop? I usually go to the market."

"I go there now and then, but unless you have lots of time to shop I think you make out better in a small place like this. The minute anything is scarce, women flock into the markets and clean off the shelves like locusts. I know. If you aren't on the job you get left. Here Mr. Markowitz knows his customers and tries to be fair about distributing goods. I think I save a little money and a lot of time this way."

"I certainly need to save both—and I know you have no time to spare. Do you realize that this is the fifth day this week we've been together?"

"That's right. Sunday we were at church and Sunday school. Monday evening the World Action film. Then we were both at the meeting of the women's cabinet Tuesday afternoon and Vespers Wednesday evening. No wonder we feel like old friends!"

THERE WERE SEVERAL people ahead of us, so I had time to look around the store. The wall behind the counter was lined with gaily labeled canned goods. On the shelf, where the storekeeper could reach them most easily stood jars and cans and paper containers of coffee, with two large baskets of eggs just beyond. The gleaming glass of a refrigerator counter at the other end of the store revealed long rolls of "cold cuts," trays of "half-smokes," cottage cheese, fresh sausage, bacon and beef tongues, while other cheeses, in jars, glasses and boxes of all shapes stood in orderly array atop the shelf. Big cans of potato chips leaned companionably out of a sturdy wire stand.

The wall opposite the main counter was packed solidly with crackers, cookies and cakes—salt or sweet, packaged or loose—and soft drinks in big bottles or small. The store window served as a vegetable counter. There golden grapefruit globes snuggled beside oranges and tangerines. A few apples tried to hide behind a heap of blue-tinged broccoli. Baskets of potatoes, new, old, and Idaho, waited beside baskets of yams for the inevitable moment when the housewife will say, "Oh, yes. I'd better have some potatoes too."

DURING MY SURVEY of the store, Mrs. Hedges was glancing at her marketing list and making an occasional comment. Neither of us was paying much attention to the other customers, when a

woman turned toward us with a sudden, "Fran Hedges, hello! And Mrs. Lathrop!"

I must have been very much absorbed in looking over the store not to have recognized the blond (?) curls of Mrs. Stetson, one of my neighbors.

"Hello, Lulu," replied Mrs. Hedges cheerful as ever.

"Isn't marketing the most awful scramble? I just wonder what we're coming to. You try to plan attractive meals for your family. Then you come to the stores and there's nothing, just nothing there. It certainly isn't right."

"Now, Lulu, you don't look as though you're doing without. You're not as tall as I am, but you're nearly as round."

"Fran! I think that's mean. Besides. I bet you have as much trouble as I have trying to feed your family."

"It's not as much fun as it used to be, I'll admit. But so far I've always managed to find something to put on the table. That's something to thank the Lord for, don't you think?"

"Just because you're with the minister's wife you're trying to make me say things I don't mean. If things were managed right, we'd have all the food we need, and knowing that some people are starving doesn't make my shopping problem one bit easier. Some people have always been starving. They've always been hungry, so of course they don't feel the way we do."

"Are you sure?"

"My goodness, yes. If you've never had a thing you don't miss it."

"You mean because so many babies of Europe have never lived before, they don't mind that their life expectancy is two months?"

"Fran, I think you're trying to make me feel bad, talking about babies dying. 'Bye Mrs. Lathrop. Hope you can make Fran feel more cheerful. She must have got out on the wrong side of the bed."

Personal Problem Clinic

By EARL S. RUDISILL

Wife's Income

I have been married for several months. Some time before our wedding my wife received a legacy of considerable size from her father's estate. This money is invested, and it adds a nice supplement to my salary.

Our problem is how to use this money. My wife is very open-minded and generous about the matter. What is the fairest and best thing to do?

Any couple with double income will have to determine, in the light of all circumstances, whether their standard of living is to be based on the husband's salary only, or on the combined incomes. Inasmuch as it is easier to expand expenditures than to contract, it is advisable for young people to start modestly. If the husband's earnings are sufficient, it is good to let the extra income build a backlog for emergencies, a house, or other special projects.

Some couples with two incomes decide to use the wife's receipts for some specific part of the household budget. Others use for living expenses a certain portion of each income and save the rest.

The results are usually bad if extra funds are used to improve the manner of dress and living of one or more members of the family while that of others remains lower. For happiness and avoidance of trouble democratic methods and aims ought always to be followed.

Character

At what age is one's character complete?

Relative completion of character is usually achieved by later adolescence (18-23 years), though there are wide variations from one person to another.

In a larger sense character is never complete. As long as we live we are striving toward the perfection of Chris-

Business woman

I am a business woman and I think I have succeeded pretty well. But after 12 years I find the going increasingly hard. Ofttimes I long for the life of a homemaker. Can it be that some spheres of life are too strenuous for a woman?

Mentally women and men are equal, but socially and esthetically women are superior. Women live a few years longer, and have certain superior qualities of endurance. In physical strength and energy output, however, they are inferior. Tests show that in the case of a man and a woman of equal weight and height, the man is stronger by a ratio of 28 to 19; taking them as they come, men are stronger by two to one.

It is believed that the small proportion of women who have become leaders in business, invention, discovery, literature, and other fields is due to their lower degree of physical strength and energy. Most women do not have the necessary drive. It is true that until the past century lack of educational opportunity and social taboos seriously hindered women's achievement outside the home, but today educational privileges are equal and almost all taboos are gone. Almost all fields of endeavor are open to women.

It seems that for most women homemaking proves more satisfactory than any other pursuit. And almost all of them turn to it later, if not sooner. It gives them the largest measure of self-direction, control of time, and variety of activity. And it provides full expression of natural propensities without which life is incomplete.

The One Thing Needful

Divine Invasion. And Other Sermons. Edited by Paul Zeller. Standard. Muhlenberg Press. 208 pages. \$2.

These Lenten sermons by representative Lutheran preachers do not strike a new note, but offer what is true and tried in a spirit of sincere devotion to the "one thing needful." There is no dodging of the fundamental belief that men can be saved only by the atoning blood of Christ. It is a volume of confessions, not concessions.

The reader will be pleased to note that the war is seldom mentioned, except in references to the sacrificial death of our soldiers. For regular attendants of orthodox churches the volume is to be highly recommended. It vividly describes the Passion of our Lord and interprets it with true evangelical fervor. The language is perhaps a little too conventional for the larger public.

The Lutheran Church, during her four centuries of existence, has developed an excellent pulpit technique and is anxious to retain the high standards of the past. She is essentially conservative. But it might be well to ask whether or not we have reached the time and the place when the ancient truths should be set forth, not in a "modernistic" but modern way so that the stranger within our walls may not be bewildered or remain untouched by the traditional pulpit tone or manner of speech. Sermons today should not be merely evangelical in content, but aimed at the ever-increasing congregation of outsiders.

This suggestion is not meant as a criticism. We commend the volume especially to those who would like to get closer to the cross in this hallowed season of the year. They will personally experience the blessings of a Divine Invasion.

ANDREAS BARD

Luther Biography

Living with Luther. By J. M. Weidenschilling. Concordia. 47 pages. 25 cents.

The recent 400th anniversary of the death of Luther was not merely the occa-

sion of the induction of a large number of archbishops into the Roman College of Cardinals, but also, in the Lutheran Church, an opportune time for the publication of a number of Luther tracts and treatises. This one from the Concordia Press can be counted among them.

Apparently written for teen-agers, in format somewhat smaller than that of *THE LUTHERAN*, this booklet tells in short, crisp sentences, in the course of 14 conventionally headed chapters, the life of Luther. It is attractively bound in stiff brown paper, and in a space of 50 pages contains about half that many pictures.

There is a need for a book in this price range, and it can be readily recommended especially for confirmation groups. This "digest" of Luther's life is a small but helpful step on the road toward acquainting our future church membership with the person divinely chosen to rouse and recall the church. Even young Lutherans should know something about him.

M. O. DIETRICH

Best-selling Bible

Nearly a million copies of the Revised Standard Version of the New Testament new translation published Feb. 11, will be sold in 1946. Demand has so far out-run expectation that the publisher, Thomas Nelson and Company, has been unable to supply the full number of copies being ordered. So far only the \$2 cloth-bound edition has appeared. Others are expected later.

The Lutheran

Across the Desk

Children's memories are often much more definite as to details than their elders imagine, and proportionately be-tted in functioning. For example, out of the remote past, that is, out of our teen-age boyhood, we were recently led to recall a relative's characterization of a neighbor. The remark was: "He (the neighbor) is a natural born liar. He could not tell the truth if he tried, and he wouldn't try."

Our recollections of the subject of that remark are vague, but among them is an indictment and conviction for counterfeiting money and the involvement of another man who was be-ruled into participation. Counterfeiting is distinguished by the complete-ness with which deceptiveness per-veals it and all its agencies. It in-cludes the prerogatives of government. Its motivation is the substitution of an imitation for a reality. The perpetrator, in himself, or through partners, debases talent, skill and his environment. Fur-thermore, he is fully conscious of the viciousness of his conduct. It is an abuse the medium of exchange of which enables modern business transactions to be carried on. He knows that the de-gree to which money is trustworthy is the degree of economic probity. Coun-terfeiting destroys the vigor of com-mercial enterprise and corrupts what-ever requires confidence.

Our personal contact with the "maker of money" was remote, youthful, and indirect. It victimized a relative of ours, and by his complaining the crime was given circulation by those streams of gossip which bubble forth and cir-culate through community channels by

which "everybody knows everybody." Parents did not miss an opportunity to warn their children to beware of en-gaging in this crime, and of those crim-inals whose form of deception was "shoving the queer," or selling "pack-ages of green goods."

More matured conclusions

The circumstances of arrest, indict-ment, and commitment to the peniten-tiary of a man whose son was a school-mate made us decide never to be the victim of a counterfeiter. Later experi-ences taught us that imitating money is only one of the numerous forms of de-ception which prey upon the desires of people to acquire in some easy manner what rewards labor. It is strange that people who ought to know better will respond to tempters whose schemes in various degrees of disguise are pre-sented and accepted. Back of each of them is a lie, and their ultimate source is the "father of lies," against whom our Lord gave us specific warning.

Occasionally very little disguise is employed by those who offer the lures. Utter frankness characterized a former night club figure who is reported to have greeted the audiences who gath-ered nightly with the announcement, "Come on, suckers, give the little girl a hand." A notable captain of industry is credited with the observation that people love to be humbugged; and a famous showman whose exhibits in-cluded mermaids and wild men ex-plaind the continuance of attractions that were fakes with the cynical com-ment: "There is one born every min-ute." You get his meaning by inserting

after "one" the noun "fool."

The startling thing about a liar is the satisfaction which apparently accrues to him (or her) when deception has been accomplished. We venture the suggestion that the root of this emotion of success goes back to childhood; that is, to the period in the formation of character when John or Mary discovered a way to escape punishment by the use of words. The next step is that of blaming someone or something, thereby creating at least an alibi and at most a virtuous act. Parents who correct this mistake and train their offspring "not to lie," equip their children in early youth with a quality which may at times cause pain and even grief, but which is the source of good influence beyond computation.

Another war?

Of a magnitude sufficient to alarm the more optimistic among us are the fears expressed in conversations, in broadcasts, and by the secular press that we must maintain preparedness to meet the aggression of another war. Probably much that one hears and reads is only talk: it is inconceivable that the terrible costs of World War II have failed to produce the resolution—never again. Yet the insistence of our military leaders that men and material must be on prompt call and in sufficiency to repel any invasion, demands attention of all citizens. Our armed services do not want another conflict. The cost to them and their kinfolk is greater than civilians suffer.

One also feels that the provisions for peace are now greater than were existent in the years following previous conflicts. We have in mind the elaborate planning that created an organization to temper the horrors of international strife. Such well-organized

movements as that titled the International Association for the relief and rehabilitation of the victims of battles has had no previous parallel. Also the extent, skillfulness and responsiveness to needs exhibited by the Red Cross inspire admiration. But the greatest achievement for outlawing war is unquestionably the United Nations Organization. Its recognition of the need of available force to suppress misconduct by any nation enables it to be "realistic," and therefore capable of escaping the failures recorded against the former League of Nations or the idealism of the Pact of Paris.

Unfortunately for anyone's peace of mind or his confidence in the arrival of a warless age, we have no grounds for believing that the evils that have caused past wars have been exposed and destroyed. The qualities of those who constitute the nations of the world have not been changed toward gentleness. Statesmen warn us to be on our guard and to seek safety in more alliances and larger armaments. Citizens in their conversations with each other bemoan the sorrows that war always engenders, complain of worldwide injustice and political corruption, and conclude with prophetic declarations concerning another draft into military service.

Does God want the earth to suffer again the consequences of war? No more than He wants a second Satan and the more ruthless hatreds that we seem now to be cultivating. Not His will, but our defiance of goodness and mercy, can again lead to conflict. May He show His children how to avert the consequences of national jealousies and how to pursue peace.

Nathan R. Melhorn

The Lutheran

New Dorm at Midland Will Honor Veterans; Part of \$225,000 Drive

By PAUL W. WIEGMAN

FREMONT—Midland College's proposed men's dormitory will be dedicated to more than 600 service men of World War II, a core of whom gave their lives to their country. The structure will be known as Men's Memorial Hall, President W. P. Hieronymus has announced.

Building of the dormitory is the chief objective in the current \$225,000 Forward Midland campaign. With eight men to a unit, the dormitory will house 108 men. Plans call for a chapel furnished in ecclesiastical style,

suite of rooms for a housemother or dean, a basement recreation room, a first-floor lounge, and a bedroom and study room for each two residents.

THE REV. FRED W. KERN, recently discharged army chaplain and formerly of Texas, became pastor of Salem Church, Fremont, March 1.

SERVICES are being conducted by Carlos Guzman, student in Western Seminary, for Mexicans in Omaha. The Rev. A. H. Linkall, a member of the mission committee of synod, is supervising the work and has been called upon to baptize several families and administer communion to them.

USING THE SLOGAN, "The Men of the Church for Christ," Brotherhood district rallies will be held throughout the state during spring, according to announcement from W. F. Kedde, state president. Invitations to the rallies will be sent to pastors, officers and members of the Brotherhood, and all men of the church from the Nebraska and Midwest synods.

OF THE 600 LUTHERAN WORLD ACTION rallies held in the United States during February, 17 were held at strategic points in Nebraska. Outstanding speakers in Lutheran groups told the story of the great

needs in Europe and other parts of the world. Splendid results have been achieved.

BY ACTION of the executive committee of synod plans are being made for printing, instead of mimeographing as in past years, the bulletin for the meeting of synod April 29-May 1, in First Church, South Sioux City. The Rev. J. Ernest Messer is host pastor.

SYNODICAL DISTRICT CONFERENCES on Parish Education in co-operation with the Midwest Synod will be held at four central points beginning May 6. The plan is to have two two-day conferences each week for a two-week period. The purpose is to bring the whole parish education program to the congregations. Those attending the conferences from the Parish and Church School Board will be Dr. Earl S. Rudisill, the Rev. Arthur H. Getz, Dr. S. White Rhyne and the Rev. R. W. Deitz. Synodical chairmen for these conferences are the Rev. H. J. Goede of Omaha for Nebraska Synod, and the Rev. Frederick Weisenborn of Scribner for Midwest Synod.

TWO HUNDRED SEVEN DELEGATES representing 19 churches met at Salem Church, Fremont, Feb. 17, for a conference sponsored by the Luther League of Nebraska. Plans are being made for Life Service Day rallies.

MIDLAND COLLEGE's a cappella choir will take its first concert tour since 1941 this month, Director Oscar Lyders announced. Twelve concerts have been scheduled for the choir by Midland Field Secretary George P. Krebs.

SYNODICAL TREASURER F. E. WOOD reported 23 churches paid benevolence in full in 1945 against 17 in 1944, a gain of 8 per cent, a total of 37 per cent; \$18,678.34 was paid to ULC treasury, a gain of 17 per cent over 1944, a total of 62.5 per cent.

AMONG THE CHURCHES: Returning service men were honored at a service in Benedict recently. Men of the church have been forming a choir for Brotherhood Sunday, painting, repairing and plastering the church. The women have been sewing for

Tabitha Home. A furnace has been installed in the church at Hampton. Karl Gigstad is pastor of both parishes. . . . The congregation at Hooper sent a memorial gift of \$1,000 to Midland College to pay for

a room in the men's dormitory. . . . A special appeal is being made this year for the building and repair fund in Nebraska City. . . . The church in Emerson sent 270 pounds of clothing and \$213 in cash to Lutheran World Relief. . . . Three large boxes of clothing have been sent to Lutheran World Relief from Davenport. A substantial amount of money is on hand toward a beef for Tabitha Home. . . . St. Luke's, Omaha, sent special gifts of \$1,200 each to Midland College and Tabitha Home. Reduction of the \$9,800 mortgage indebtedness is soon to be made. . . . Our Redeemer, Omaha, burned a \$7,500 mortgage recently. Speakers included Dr. W. A. Voss, Sioux City, Iowa, former pastor of the congregation, and Dr. C. B. Harman, Grand Island, the first regular pastor of the congregation. . . . Two new pews have been ordered to take care of increasing membership in Luther Memorial Church, Omaha. An electric organ has been purchased by the Women's Circle. . . . A large amount of clothing and a cash offering of \$40 was sent for European relief by the Ponca congregation. Special effort is being made to increase Sunday school enrollment and attendance. . . . Pastor E. C. Mortensen of Paxton-Sutherland, is enjoying a new garage built by the men of the church, a gift of 25 silver dollars presented on the 25th anniversary of his ordination, a bonus of \$500 and a 50 per cent increase in salary. . . . A project for a new pipe organ was started by the Brotherhood at Wayne with the provision that it be in honor of all those from the congregation who have been in the service. . . . A new two-manual organ was dedicated recently at Columbus. . . . Nearly half of a \$42,000 building fund at Lincoln has been received in cash. . . . In North Platte, a committee has been appointed to work out a long-range program for development of the spiritual and physical needs of the congregation. A \$6,800 mortgage indebtedness was liquidated. . . . By action of the Bellevue church council, steps are being taken to build a frame church this summer.

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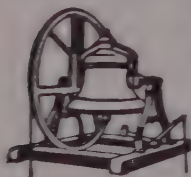
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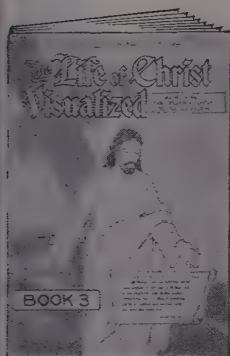
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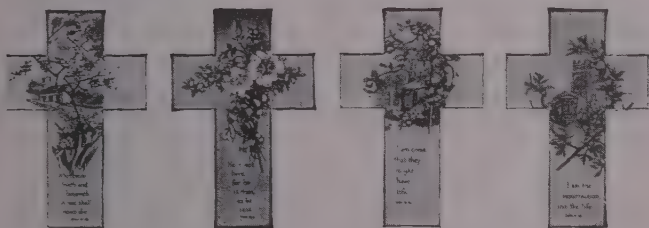
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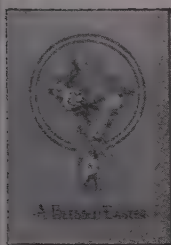
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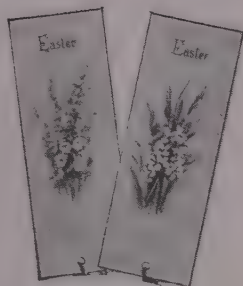
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Typical of meetings throughout the country in the interest of Scouting was the above gathering held in Alsace Church, Reading, Pa., under sponsorship of the local Boy Scout Council and Lutheran Brotherhood. Twenty-two troops and eight cub packs in the area are sponsored by Lutheran churches. Speaker was the Rev. A. E. Iverson, second from right, who is chairman of the National Lutheran Committee on Scouting. Beside him, right, is Harold D. Foster, chairman of the Brotherhood Committee on Scouting, and third from right is the Rev. Lester Fetter, pastor of Alsace Church. Earle W. Bader, executive secretary of the Brotherhood, is at left. Scouting in the ULC was turned over to the Brotherhood at the Minneapolis convention in 1944.

Chicago Lutheran Theological Seminary

Chaplains soon to be separated from the army or navy, or already discharged will profit by taking the Seminary's 1946 POSTGRADUATE COURSES FOR CHAPLAINS. Credit toward advanced degree!

Tuition and other educational costs will be met by the U. S. Veterans' Administration, under terms of the G. I. Bill of Rights. In one academic year, students with B.D. can complete all needed S.T.M. residence requirements. Chaplains may register for one quarter or longer.

THE BOARD OF EDUCATION OF THE ULC WARMLY ENDORSES THIS SPECIAL PROGRAM.

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CHARLES B. FOELSCH, PH.D., President
Maywood, Illinois

The normal curriculum for undergraduate and graduate students continues as usual. Next Quarter for undergraduates begins; May 7. Summer session of Graduate School begins Monday, July 22.

"Crusade Meetings" Spark Drive For World Action in New Jersey

By ALBERT P. STAUDERMAN

NEW BRUNSWICK—Four "Crusade Meetings" held here during the past few weeks for Lutheran World Action have aroused more interest than any previous inter-church program ever succeeded in doing

Sparked by the Rev.

NEW JERSEY

Ivan L. Sterner, conference chairman, and

his committee, the meetings attracted large and enthusiastic crowds. On Feb. 20, at St. Paul's, Teaneck, Dr. F. Eppling Reinartz spoke. A visual presentation was arranged by the Rev. William O. Bruckner. Dr. Paul C. Empie addressed rallies Feb. 27, at All Soul's, Jersey City, and March 10, at St. Mark's, Elizabeth, and Our Saviour's, Perth Amboy.

AN INTERSYNODICAL FUNCTION which drew widespread support was the concert of the Concordia Seminary Chorus of Springfield Ill., given at Newark, March 19, for bene



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In order to serve more of our Lutheran youth next year, Carthage College has additional facilities under construction:

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Erland Nelson, President

Carthage, Illinois

fit of the Lutheran Memorial Hospital of Newark. Prof. Fred L. Precht directed the chorus which is often heard on the Lutheran Hour radio program.

TWO MORE MORTGAGES were burned in conference churches. On Jan. 25, a \$6,000 mortgage was burned at Our Redeemer Church, Dumont, the Rev. I. L. Sterner pastor. Two days later a similar ceremony took place at Calvary, Cranford, the Rev. William H. Niebanck pastor, when a \$3,000 second mortgage was liquidated.

A LENTEN COMMUNION for pastors was held March 18, at Trinity Church, Hudson Heights, the Rev. John H. Wagner pastor, under the auspices of the Bergen County Clergy Association. The Rev. Gottfried Alberti is president of the Bergen group.

THE REV. HAROLD HORNBERGER was installed pastor of Holy Trinity Church, Red

Bank, Feb. 17, after having served as pastor of St. Mark's Church, Brooklyn, N. Y. for four years.

THE REV. ROBERT P. CANIS was installed as the second pastor of Advent Church Cliffside Park, Feb. 24. Pastor Canis recently returned from the army chaplaincy having served overseas for more than two years. The Rev. Albert P. Stauderman officiated at both installations, due to the illness of the Rev. Theodore Erdmann conference president. Pastor Erdmann since has recovered his health and resumed his labors at St. John's, Jersey City.

THE REV. J. RUSSELL HALE has resigned from the Long Branch-Keyport parish to accept a call to Baltimore, Md.

THE KINDERFREUD HOMES in Jersey City have announced the resignation of the director, the Rev. E. Albert Sievert, who served for 10 years. Plans are under way for many changes and innovations in the work being done by the homes, especially in the allied fields of welfare work. A building program is contemplated in the near future.

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by George M. Lamsa



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3,000 Jam Brooklyn Academy For Lutheran World Action Rally

By OLIVER W. POWER

BROOKLYN—The opening drive for Lutheran World Action in Brooklyn and Queens was made at a rally of all National Lutheran Council congregations at the Brooklyn Academy of Music, March 1. The address, "Report on Europe," was made by President Franklin Clark Fry. Representatives of the various National Lutheran Council groups took part in the service. They were Dr.

NEW YORK A. F. Dorf for the Danish Churches, the Rev. J. O. Lindstrom for the Augustana Synod, the Rev. F. Y. Yoki for the Finnish congregations, Dr. F. A. Schiotz for the Norwegian Churches and Dr. William F. Sunday for the United Lutheran Church.

Dr. Fry told the capacity audience

The Lutheran

400 people that "the battle for the soul in Germany is the decisive battle of our generation. Germany today is a battle ground of ideologies and if the Christian Church does not step in vigorously and sustain the people, another agency will."

A massed choir of 300 voices led the service. They were under the direction of Anton Droge, organist and choir director of St. Luke's Church, Brooklyn. Assisting Dr. Sunday, the chairman, in planning the rally were Harold I. Stewart, E. S. Eriksen, the Rev. Werner Jentsch, the Rev. Paul Schmidt, Mr. Herman Schell, and the Rev. Oliver W. Powers.

Dr. Fry will make another appearance in Brooklyn to address the Good Friday congregation at the Albee Theater. The Protestant Council of the city and the Brooklyn Church and Mission Federation held services during Holy Week in this large downtown theater.

Among the distinguished preachers taking part in the Lenten services of Holy Trinity Episcopal Church, Brooklyn, are three Lutheran pastors. They are Dr. Sunday of Good Shepherd Church, Dr. Harold S. Miller of the Church of the Incarnation, and Dr. J. G. F. Blaesi of St. Peter's Church.

For the second year 11 United Lutheran congregations in Brooklyn conducted a program of evangelism under the direction of the Board of Social Missions. Dr. C. Franklin Koch, executive secretary, instructed the workers. Brooklyn was divided into three areas, Bayridge, S. Brooklyn and Flatbush. The previous year over 40 people were received. This year many pastors were dubious about the possibilities, but according to Pastor Jentsch, chairman, over 400 people will unite with congregations on Palm Sunday. The chairman was assisted by the secretary-treasurer, Dr. Herbert T. Weiskotten, Redeemer Church, Brooklyn.

Pastor Jentsch recently celebrated his 10th anniversary as pastor of historic St. John's Church. The congregation presented him a new wrist watch, two weeks' vacation after Easter and a purse of \$200.

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Pastor Jentsch has done hard, consistent work in this changing neighborhood.

THE REV. ELMER KRETCHNER was installed pastor of St. Mark's Church, Brooklyn, March 24. President Joseph Flotten of the Long Island Conference performed the rite of installation. Pastor Jentsch and the Rev. Guy Brown of Belleville, N. J., assisted. Pastor Kretchmer comes to St. Mark's from Our Saviour's Church, Harmon-on-the-Hudson, N. Y. He succeeds the Rev. Harold Hornberger.

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Churches Make Vigorous Start On Lutheran World Action Appeal

By HERMAN L. GILBERT

MANSFIELD—Nearly 100 out of 280 congregations will have received offerings and pledges for Lutheran World Action in the Synod of Ohio by Easter 1946. Some of these churches will join the larger number in the May 19 appeal. By the end of February, synodical treasurer George L. Rinkliff reported \$6,509.34 received from the four conferences.

A CHANGE IN PLANS and prices has boosted the anticipated cost of the new St. Paul's Church, Newark, to approximately \$100,000. A forward-looking congregation under the leadership of Pastor C. Myron Danford, St. Paul's is growing impatient with the dim outlook for an early beginning of work on the project.

A BROTHERHOOD has been organized at St. Paul's Church, Bucyrus, with 75 charter members. The first big program was held March 4, when returned service men, their wives and friends, attended a dinner and fellowship. E. C. Oppenlander, veteran of World War I and an active layman in the local American Lutheran Church, Good Hope, addressed the group. The Rev. J. David Mumford is pastor.

"THE CROSS AND TODAY'S NEEDS" provided the theme for the pre-Lenten retreat of the Central Conference as it met for meditation and fellowship March 5, in St. Paul's Church, the Rev. Herman L. Gilbert pastor. The Rev. Harold R. Albert of Lorain preached the Communion meditation in the morning, and Dr. D. Bruce Young of Shelby read a paper, "On the Thing Called Grace" in the afternoon. "How Can We Deepen Our People's Appreciation of Lent?" was presented by Pastor Danford. Timely meditations were given by Pastor Robert C. Binkley of Adamsville and Pastor Herbert S. Garnes, Jr., of Galion. Liturgists included Pastor Robert H. Miller of Tiro, conference president; Pastor C. E.

shore of Jeromesville, retreat chairman; and Pastor Henry Boehm of Shiloh.

THROUGH THE MEDIUM OF GREAT HYMNS, members and neighbors in the vicinity of St. Matthew's Church will be reminded daily of the Gospel and its appeal to all men. Through the efforts of Dr. C. F. Sheriff and a special committee, contributions have been received to memorialize deceased members by installation of electrical chimes.

RALLIES FOR CONFIRMANDS will be held in our Ohio centers on Passion Sunday, First Church being the gathering point for the Central Conference, under the direction of synodical and conference committees on religious education. Beginning at 3 P. M. the program will consist of worship, a pageant by the Luther Leagues, and presentation of tokens and refreshments.

DR. W. M. HACKENBERG, veteran pastor at St. John's Church, Zanesville, has resigned his pastorate, effective Aug. 1. Pastors and readers in Ohio have long been mindful of Dr. Hackenberg's fruitful ministry.

PASTOR FREDERICK M. LAMBERTUS has moved from First Church, Plymouth, and accepted a call to the Hicksville parish in the Western Conference.

A REDEDICATION service was held in Grace Church, Wadsworth, the Rev. Paul F. Ebert pastor, following a \$7,000 improvement program. Speakers were Synod President George W. Miley and Dr. Harold H. Lentz of Ashland.

College to Start "Two Shifts"

Roanoke College, Salem, Va., will operate on a "two college" basis beginning with the September term in an effort to solve the pressing problem of veteran education, Dr. Charles J. Smith, president, announced recently.

By sponsoring an "afternoon college" with a new faculty complete within itself, Roanoke will be able to accommodate an additional 200 veterans who otherwise would be denied admission due to overcrowding. The Lutheran-affiliated liberal arts college, with a normal enrollment of

400 students, was forced to turn away over 100 applicants when the second semester opened in February.

"New techniques" in education must be developed by the colleges of the country if they are to give the veteran "the education he deserves and desires," Dr. Smith believes.

Under the Roanoke plan the "second college" will hold classes in the afternoon with laboratories meeting in the morning. Since regular class schedules now call for morning classes and afternoon labs, this will utilize the college educational plant on a full-time basis.

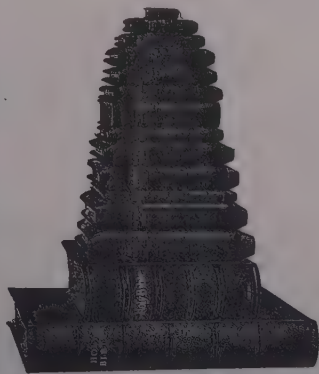


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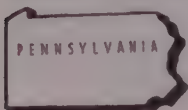
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Motherhouse Anticipates Deficit Of \$27,000 By End of Current Year

PHILADELPHIA—The prospect of a \$27,000 deficit faces the Philadelphia Motherhouse at the close of this year, a report by the finance committee reveals. Estimated expenditures are \$140,000, while the income anticipated is only \$113,000. Only \$30,000

is expected from endowments. Included in the total budget are operation of the 50-bed Children's



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Hospital and Community Clinic providing much free medical care, the 50-guest Home for the Aged, and the diaconate through which 110 deaconesses are trained and maintained.

A current enrollment of 40 children and a waiting list of 20 is reported by the Motherhouse kindergarten which is conducted by a deaconess and a lay helper.

Approximately 30 young people attended a retreat sponsored by Philadelphia Circle of Baltimore Deaconess Motherhouse and Training School at College Settlement Farm, Willow Grove, Pa., Feb. 22 and 23. Devotions were led by Sister Georgia Bushman of Trinity Church, Germantown; Sister Martha Hansen, directing deaconesses of the Baltimore Motherhouse; the Rev. Richard C. Klick, pastor of the Philadelphia Motherhouse; Miss Amy Baureith of St. Peter's Church, Philadelphia; and Miss Ruth Juram, secretary for promotion of the Women's Missionary Society, spoke and led discussions. Mrs. Bradford K. Sturgis is president of the Philadelphia Circle, and Sister Catherine Neuhardt is chairman of the planning committee.

THE 114 PER CENT RECORD of the Ministerium of Pennsylvania for Lutheran World Action in 1945 was made possible by 434 congregations which paid or bettered their minimum quota. Of this number, 132 reached or overpaid the 140 per cent quota. Twenty-one congregations paid nothing, and 166 did not reach their minimum quotas.

THE MINISTERIUM's Board of Christian Education has been forced to postpone opening of an adult camp at the Tur Farm, midway between Camp Miller for Boys and Camp Hagan for Girls, on the Delaware River near Stroudsburg, Pa. Plans are being advanced so that the site will be equipped and available in 1947.

Miss Betty Gross, Teaneck, N. J., has been appointed directress of Camp Hagan for the 1946 season. She is a Lutheran active in YWCA work, and an experienced camper.

The Rev. Carl R. Plack, consultant for

The Lutheran

stitutional missions of the National Lutheran Council, spoke at the annual conference of volunteer chaplains of the Ministerium's Board of Inner Missions, W. 14. He explained the functions of chaplains in U. S. Veterans' Administration hospitals. Board Chaplains Harold Busch, Walter Guigley and William Ward discussed methods of hospital visitation.

THE REV. ARTHUR CHATTEN, recently discharged from the navy chaplaincy, has returned to the Ministerium's Board of Inner Missions, where he is supervising institutional missions. A part of his work will pertain to spiritual service among veterans in Veterans' Administration facilities at this synod.

THE ALUMNI CONVOCATION of the Philadelphia Seminary has been scheduled for April 24 and 25. An excellent program is being arranged. The annual meeting of the Alumni Association will be held the evening of April 24. Because of a meeting of 50 Lutheran theological professors at Mt. Airy, June 20-22, the spring commencement has been moved ahead to June 18.

Dr. Morris Wee, secretary of the commission on Student Work of the National Lutheran Council, visited areas of synod during February. He met with pastors responsible for student work in non-Lutheran institutions.

THE REV. ULLA E. BAUERS, former pastor of Redeemer Church, was installed pastor of St. Luke's Church, March 3. He succeeds the Rev. Harry A. Steinman, who accepted a call to All Saints' Church.

Grace Church Burns Mortgage

The congregation of Grace Church, North Arlington, N. J., reached a high point in its short history, March 3, when the mortgage on its present church property was burned.

Burning of the mortgage culminated in events which started in 1943 when the congregation, then numbering only 23 members, decided to purchase its property on Ridge Road. With the same spirit



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displayed in making this decision these people in two years cleared an indebtedness amounting to approximately \$10,000.

Much of this success can be accredited to the Rev. Stephen Ballek who began his pastorate in Grace Church in 1936 and continued until November 1945, when he accepted a call to St. John's Wendish Lutheran Church, Bethlehem, Pa. The present pastor is the Rev. Maurice J. Hart, who succeeded Pastor Ballek.

Grace Church was organized as a mission in 1933 by the Rev. Harry Pfunke.

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Wartburg Orphans' Farm School, Rev. John H. Frenssen, Director, Mount Vernon, N. Y.

Services were conducted in the borough hall through the courtesy of the town officials until November 1943 when the first services were held in the present building.

Changes of Pastorate

ALBERT, RICHARD W. From Chaplaincy, Christ Church, Detroit, Mich. Third and Philadelphia.

BARTELS, RAYMOND. From Western Synodary. (Student) To Messiah Church, Brownwater, Nebr.

BOSCH, EDMUND A. From Chaplaincy. Zion Church, Utica, N. Y. Fay and Cook Sts.

CLINE, WILLIAM P., D.D. From Chaplaincy. To St. Mark's Church, Clarksburg, W. Va. 201 Webster St.

COBLE, O. D. From Chaplaincy. To Bendville Parish, Pa.

CRONMILLER, CARL R. From Chaplaincy. St. Matthew's Church, Welland, Ontario, Canada.

DERRICK, CLARENCE K. From St. Andrew's Church, Charleston, S. C. To St. John's Church, Atlanta, Ga. 79 Druid Circle, N. W.

DUNKELBERGER, HAROLD A. From Chaplaincy. To Trinity Church, Mechanicsburg, Pa. 230 E. Main St.

FRITZ, IRA S. From Chaplaincy. To St. Paul's Church, Annville, Pa. 341 E. Main St.

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EFLER, RICHARD C. From Hamma Divinity School. (Student) To St. John's Church (Independent), Springfield, Ohio. 211 W. Columbia St.

ESLER, E. B., D.D. From Chaplaincy. To Redeemer Church, Newberry, S. C. P. O. Box 377.

ROBERT E. From Chaplaincy. To St. Luke's Church, Silver Springs, Md. 425 Greenbrier Dr.

ORGAN, PAUL L. From Southern Seminary. (Student) Foreign Missionary. East Gasconia, N. C.

ELLER, CHARLES. From St. Paul's Church, Frankfort, Ind. To Batesville-New Point Parish, Ind. Batesville.

WILLINS, TERENCE Y. From Philadelphia Seminary. (Student) To Augusta County Parish, Va. Route 2, Waynesboro, Va.

PERMAN, HENRY W. From Chaplaincy. To Redlands, Calif., as Mission Worker. 218 Center St.

TYNE, HERBERT M. From Chaplaincy. To First Church, Ellicott City, Md. Church Road.

REY, LOYAL T. From Chaplaincy. To St. Timothy's Church, Menasha, Wis. Shiocton, Wis.

CHIE, C. ROSS. From Chaplaincy. To First Church, Lexington, N. C.

RTH, PAUL L. From Chaplaincy. To Goodhue-Zumbrota Parish, Minn. Zumbrota.

HWEGLER, HARRY G. From Chaplaincy. To Trinity Church, Burlington, Iowa. 165 S. Central Ave.

WIFT, CLETUS A. From Chaplaincy. To Holy Trinity Church, Narberth, Pa. 196 Woodbine Ave.

SELLING, T. OSBORNE. From Southern Seminary. (Student) Foreign Missionary. Hartford Seminary Foundation, Hartford, Conn. 65 Elizabeth St.

SONE, ALFRED H. From Chaplaincy. To Trinity Church, Mt. Morris, Ill. 4 S. Seminary Ave.

AN, LIGHTNER A. From Chaplaincy. To Trinity Church, Sedalia, Mo. 10th St. and Osage Ave.

YANDT, L. HERBERT. From Chaplaincy. To St. Paul's Church, Frankfort, Ind. 509 N. John St.

DECEASED

Albert C. E. Grotke

Dr. Albert Carl Ernst Grotke, 53, pastor of Honterus Church, Youngstown, Ohio, died March 12, at Youngstown. He was born Feb. 15, 1893, in West Seneca, N. Y., and was ordained by the Central Synod of Canada at Brantford, Ont., in 1920. Services were held in Honterus Church, March 15. Surviving are his widow and daughter, Leah.

Hans A. F. Kern

Funeral services were held March 22, in Harrisburg, Pa., for Dr. Hans Augustus



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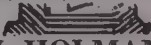
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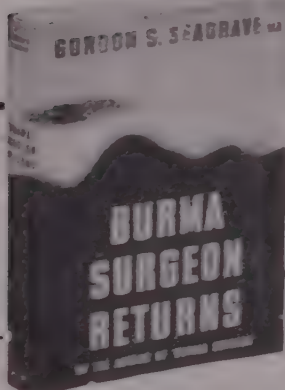
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Frederick Kern, 66, widely known Central Pennsylvania educator, serving as supply pastor at Zion Church, Dauphin, Pa.

Dr. Kern was born in Nuremberg, Germany, studied at the Surgeons' Clinic Vienna, Austria, and did archeological work before coming to this country in 1906. He held pastorates in midwest and northeastern states.

Prior to a seven-year tenure as professor of modern languages at Susquehanna University, he held a similar post at Weidner Junior College, Indiana. He also was in charge of Russian immigrant settlements in Kansas.

Calendar

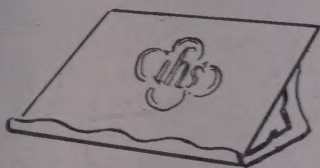
APRIL

- 22-23. Board of Publication. Atlantic City
- 24-25. Board of Foreign Missions. New York City
- 25. ULC Executive Board. New York City
- 25. Board of Deaconess Work. Baltimore
- 29-May 1. Nebraska Synod. First Church South Sioux City
- 29-May 2. Kansas Synod. Scherer Memorial Church, Chapman. Begins 7.30 P. M. April 29

MAY

- 1-2. Executive Board, Women's Missionary Society, Philadelphia
- 1-5. Midwest Synod. St. John's Church Ridgeley, Scribner, Nebr.
- 2. Women's Missionary Society, Central Pennsylvania Synod, Zion Church Harrisburg. 10.30 A. M.
- 3. Board of Pensions and Relief. Philadelphia
- 6-8. Indiana Synod. First Church, Richmond
- 6-8. Iowa Synod. Grace Church, Muscatine
- 6-9. Ohio Synod. Trinity Church, Akron
- 7-9. Rocky Mountain Synod. St. Paul Church, Denver, Colo.
- 8-9. Board of Social Missions. New York City

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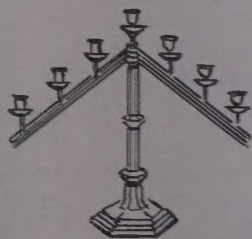
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IN CONCLUSION

IF YOU FEEL restless and unhappy, start trying to help others. Soon you find your own problems clearing up.

Just now we Lutherans are feeling the benefits of such strategy. We are in earnest about helping our brothers overseas. We are pouring forth money and supplies for them. As we do this, we find a growing unity and an increasing sense of purpose among Lutherans of America.

You may call this the strategy of the offensive. It is surely not new in the Christian Church. Whenever the church has been mission minded, eager to carry the Gospel to others, it has been strong in its home congregations. "Give, and it shall be given unto you," is the way Jesus said it.

WHAT TROUBLES ME is that the missionary motive seems weakening among us. Last week I attended the annual meeting of the Foreign Missions Conference of North America. In that organization 125 boards and agencies are represented, the bulk of foreign mission forces of American Protestantism. What struck me is that the top command of the mission agencies is middle-aged and routine-minded.

There seemed to be no keen awareness that now is the time for the strongest campaign in mission history. Armies have shattered walls which separated us from ancient peoples of the Orient. No place is farther away than a bomber can fly in a day or two. After destruction and devastation, the healing and reconciling power of the Gospel must go forth. The opportunity may be brief. Anti-Western sentiment may increase rapidly in the non-Christian lands.

DR. FRANK LAUBACH said something like that in a brief speech at the Conference. He asked for radical mission methods. "Not so many to go as preachers," he said. No doubt there will be a growing number of native preachers. Let Christian laymen go as plumbers, linotype operators, men of all sorts of trades and crafts, to live among the natives of backward countries, he urged. Let them demonstrate Christian faith in practical helpfulness.

But, as one of the Conference secretaries whispered to me, he was getting off his subject. A committee on mission personnel had been instructed to look after that business.

WE ARE LIKELY to miss the opportunity because we are not bold. The 1946 missionary movement should come from our youth. In our congregation the missionary societies are frequently composed of the older women. They have done superlative work, the best that has been done in the church. They have studied their subject thoroughly intelligently. They have supported it generously, steadily. But they realize regretfully, that the younger people have not joined them in great numbers.

NOW IS THE TIME for Young Men's Missionary Societies—enrolling those who saw the Pacific as soldiers and sailors. The *whole* church—young and old—must study and support missions.

The result? The church at home would grow stronger than it has ever been. We would not need to lie awake nights expecting some sly Roman Catholic plot to destroy our faith.

Elson Ruffy

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